The Woman, the Dragon, and the War in Heaven: A Theological and Linguistic Exegesis of Revelation 12

婦人、龍與天上的爭戰：啟示錄第十二章之神學與語言學釋經

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Introduction 導論

Revelation chapter 12 stands as one of the most theologically dense and symbolically rich passages in the entire canon of Scripture. It presents a cosmic drama involving a woman clothed with the sun, a great red dragon, a male child destined to rule the nations, and a war in heaven culminating in the casting down of Satan. This chapter functions as the theological epicenter of the Apocalypse, connecting protology (Genesis 3:15) with eschatology, ecclesiology with Christology, and pneumatology with demonology.

啟示錄第十二章堪稱整部聖經正典中神學密度最高、象徵意涵最豐富的經文之一。本章呈現一齣宇宙性的戲劇，涉及身披日頭的婦人、大紅龍、將來要用鐵杖轄管萬國的男孩子，以及天上的爭戰——最終以撒但被摔下為結局。本章可說是《啟示錄》的神學核心，將原初論（創世記三章十五節）與末世論、教會論與基督論、聖靈論與鬼魔論緊密相連。

As Dr. Michael S. Heiser has emphasized, Revelation 12 cannot be properly understood apart from its Second Temple Jewish context and the "Divine Council" worldview that permeates the Hebrew Bible. The supernatural conflict depicted here is not merely metaphorical but reflects the actual ontological warfare between the Kingdom of God and the powers of darkness.

正如邁克爾·海澤爾博士（Dr. Michael S. Heiser）所強調，若脫離第二聖殿時期猶太教的脈絡及滲透整部希伯來聖經的「神聖議會」世界觀，便無法正確理解啟示錄第十二章。此處所描述的超自然衝突並非僅是隱喻，而是反映神的國度與黑暗權勢之間真實的本體論爭戰。

Fr. Stephen De Young notes that this chapter draws upon the ancient Near Eastern combat myth motif — not to endorse paganism, but to reveal that the true fulfillment of humanity's deep intuition about cosmic conflict is found in the Messiah's victory over the ancient serpent. Bishop Robert Barron similarly observes that Revelation 12 presents the "theo-drama" in its most concentrated form: God's rescue operation of the world through the Incarnation.

司提反·德揚神父（Fr. Stephen De Young）指出，本章借用了古代近東的爭戰神話母題——並非認可異教，而是啟示人類對宇宙衝突之深層直覺的真正應驗，正在於彌賽亞對古蛇的得勝。羅伯特·巴倫主教（Bishop Robert Barron）同樣觀察到，啟示錄第十二章以最濃縮的形式呈現了「神聖戲劇」（theo-drama）：上帝藉由道成肉身拯救世界的行動。

Revelation 12:1 啟示錄十二章一節

Koine Greek (Textus Receptus / Byzantine Text) 通用希臘文（公認經文／拜占庭文本）
Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ· γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα·

Transliteration 音譯

Kai sēmeion mega ōphthē en tō ouranō; gynē peribeblēmenē ton hēlion, kai hē selēnē hypokatō tōn podōn autēs, kai epi tēs kephalēs autēs stephanos asterōn dōdeka.

Syriac Peshitta 敘利亞文別西大譯本

ܘܐܬܬ ܪܒܬܐ ܒܫܡܝܐ ܐܬܬܐ ܕܐܝܬܬ ܠܗ ܫܡܫܐ ܘܣܗܪܐ ܬܚܝܬ ܪܓܠܝܗ ܘܥܠ ܪܫܗ ܟܠܝܠ ܕܬܪܥܣܪ ܟܘܟܒܐ

Syriac Transliteration 敘利亞文音譯

W'āthā rabthā 'ethḥziyath b'shmayā, antthā d'aṭīphā shemsā, w'sahrā tḥeith reglayh, wa'l rēshāh klīlā d'kawkbē tressar.

Translation 翻譯

"And a great sign appeared in heaven: a woman clothed with the sun, and the moon beneath her feet, and upon her head a crown of twelve stars."

「天上現出大異象來：有一個婦人身披日頭，腳踏月亮，頭戴十二星的冠冕。」

Linguistic and Theological Exegesis 語言學與神學釋經

The word **σημεῖον** (*sēmeion*) — rendered in Syriac as ܐܬܐ (*āthā*, "sign, wonder") — carries immense theological weight. It is not merely a "vision" but a *sign* pointing to transcendent reality. In Johannine literature, *sēmeia* always function as revelatory indicators of divine action (cf. John 2:11; 20:30). The Peshitta's ܐܬܐ ܕܪܒܬܐ (*āthā rabthā*) emphasizes the magnitude: this is a "great sign," demanding interpretive attention.

σημεῖον（*sēmeion*）一詞——敘利亞文譯為 ܐܬܐ（*āthā*，「記號、奇事」）——承載著極大的神學分量。這不僅是一個「異象」，更是指向超越性真實的記號。在約翰文獻中，*sēmeia*（複數）始終作為揭示神聖作為的啟示性標誌（參約二11；二十30）。別西大譯本的 ܐܬܐ ܕܪܒܬܐ（*āthā rabthā*）強調其程度之大：這是「大異象」，要求詮釋上的高度關注。

The term **γυνή** (*gynē*) — Syriac ܐܢܬܬܐ (*antthā*) — "woman," has generated centuries of interpretive discussion. Who is this woman? The major interpretive traditions identify her as: (1) the Blessed Virgin Mary; (2) Israel; (3) the Church; or (4) a composite figure encompassing all three.

γυνή（*gynē*）——敘利亞文 ܐܢܬܬܐ（*antthā*）——「婦人」，已引發數世紀的詮釋討論。這婦人是誰？主要的詮釋傳統將她認定為：（一）至聖童貞馬利亞；（二）以色列；（三）教會；或（四）涵蓋上述三者的複合形象。

Fr. Cajetan Cuddy, OP, drawing upon the Thomistic exegetical tradition, argues that the literal sense of the text identifies the woman as the Church, while the spiritual sense (specifically the typological sense) identifies her simultaneously as the Blessed Virgin Mary, who is the *typus Ecclesiae* — the type and figure of the Church. This is consistent with the Patristic consensus found in figures such as Hippolytus of Rome, Ephrem the Syrian, and Andrew of Caesarea.

加耶當·卡迪神父（Fr. Cajetan Cuddy, OP）汲取多瑪斯釋經傳統，主張該經文的字面意義將婦人認定為教會，而靈意（特別是預表意義）則同時將她認定為至聖童貞馬利亞——她是*typus Ecclesiae*（教會的預像）。這與希坡律陀、敘利亞的厄弗冷及凱撒利亞的安德肋等教父的共識一致。

Dr. John Bergsma, drawing on Second Temple Jewish typology, notes that the imagery of the sun, moon, and twelve stars directly echoes Genesis 37:9 — Joseph's dream in which the sun and moon represent Jacob and Rachel, and the twelve stars represent the twelve tribes of Israel. This identification grounds the woman firmly in the identity of the covenant people.

約翰·伯格斯瑪博士（Dr. John Bergsma）援引第二聖殿時期猶太教的預表論，指出日、月和十二星的意象直接呼應創世記三十七章九節——約瑟的夢，其中日月代表雅各與拉結，十二星代表以色列十二支派。這一認定將婦人的身份牢牢扎根於盟約子民的身份中。

John MacArthur takes a decidedly different approach, arguing that the woman represents Israel exclusively, not the Church, and that this chapter describes the future tribulation period in which God preserves a Jewish remnant. MacArthur emphasizes that the Church is never symbolized as a woman giving birth to Christ; rather, Christ gave birth to the Church.

約翰·麥克阿瑟（John MacArthur）採取截然不同的進路，主張婦人專指以色列而非教會，且本章描述的是未來大災難時期上帝保守猶太餘民。麥克阿瑟強調，教會從未被象徵為生出基督的婦人；相反，是基督生出了教會。

The participle **περιβεβλημένη** (*peribeblēmenē*) — perfect middle/passive of **περιβάλλω** — indicates a completed state: she *has been clothed* and *remains clothed* with the sun. The perfect tense implies a permanent condition. The Syriac ܕܐܬܦܝ (*d'aṯīphā*) similarly conveys a state of being wrapped or enveloped. Fr. Chris Alar, MIC, in his Marian catechesis, highlights this imagery as evoking the *gloria* of the transfigured woman — she who is "full of grace" (Luke 1:28) radiates the uncreated light of God.

分詞 **περιβεβλημένη**（*peribeblēmenē*）——**περιβάλλω** 的完成式中動/被動態——表示一種已完成的狀態：她已被披上且持續被披上日頭。完成時態暗示一種永久的狀態。敘利亞文 ܕܐܬܦܝ（*d'aṯīphā*）同樣傳達被包裹、被籠罩的狀態。克里斯·阿拉爾神父（Fr. Chris Alar, MIC）在其聖母教理講授中，強調此意象喚起了被變容之婦人的榮耀——那位「充滿恩寵」者（路一28）散發著上帝非受造的光。

The **στέφανος** (*stephanos*) — a victor's wreath, not a royal **διάδημα** (*diadēma*) — signifies triumph. It is noteworthy that in 12:3, the dragon wears *diadēmata* (diadems of usurped authority), whereas the woman wears the *stephanos* of genuine victory. Gary Hamrick points out this distinction as theologically significant: the dragon's crowns represent stolen dominion, while the woman's crown represents God-given honor and eschatological triumph.

στέφανος（*stephanos*）——勝利者的花冠，而非王者的 **διάδημα**（*diadēma*，王冠）——象徵得勝。值得注意的是，在十二章三節中，龍所戴的是 *diadēmata*（僭取權柄的冠冕），而婦人所戴的是真正得勝的 *stephanos*。蓋瑞·漢瑞克（Gary Hamrick）指出此區別具有神學意義：龍的冠冕代表竊取的統治權，而婦人的冠冕代表上帝賜予的尊榮和末世得勝。

Revelation 12:2 啟示錄十二章二節

Koine Greek 通用希臘文

καὶ ἐν γαστρὶ ἔχουσα, καὶ κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν.

Transliteration 音譯

kai en gastri echousa, kai krazei ōdinousa kai basanizomenē tekein.

Syriac Peshitta 敘利亞文別西大譯本

ܘܒܥܛ ܠܡܐܒܕ ܐܝܬ ܠܗ ܘܥܩܬ ܒܟܝܐ ܘܒܟܝܬ ܒܣܝܪܐ ܠܡܝܠܕ

Syriac Transliteration 敘利亞文音譯

W'baṭnā īth hwā lāh, w'qā'yā kad mḥabblā wa'mshtanqā l'mēlad.

Translation 翻譯

"And being with child, she cries out, travailing and being tormented to give birth."

「她懷了孕，在生產的艱難中疼痛呼叫。」

Exegesis 釋經

The phrase **ἐν γαστρὶ ἔχουσα** (*en gastri echousa*) — "having in womb" — is a standard Greek idiom for pregnancy (cf. Matt. 1:18, 23). The Syriac ܘܒܥܛ ܠܡܐܒܕ ܐܝܬ ܠܗ (*w'baṭnā īth hwā lāh*, literally "and pregnancy was to her") uses the impersonal existential construction characteristic of Aramaic.

ἐν γαστρὶ ἔχουσα（*en gastri echousa*）——「腹中有孕」——是標準的希臘文懷孕慣用語（參太一18、23）。敘利亞文 ܒܛܢܬܗ ܐܝܬ ܠܗ ܠܐܒܐ（*w'baṭnā īth hwā lāh*，字面為「懷孕屬於她」）使用了亞蘭文特有的非人稱存在句式。

The verb **κράζει** (*krazei*) — present tense, "she cries out" — conveys vivid, ongoing action, pulling the reader into the immediacy of the scene. Combined with **ὠδίνουσα** (*ōdinousa*, "travailing") and **βασανιζομένη** (*basanizomenē*, "being tormented"), the picture is one of intense suffering.

動詞 **κράζει**（*krazei*）——現在時態，「她呼喊」——傳達生動、持續的動作，將讀者拉入場景的即時性中。與 **ὠδίνουσα**（*ōdinousa*，「生產之痛」）和 **βασανιζομένη**（*basanizomenē*，「受折磨」）結合，所呈現的是極度的苦難圖景。

Charles Spurgeon, in his exposition of messianic travail, connects this imagery to Isaiah 66:7-8 and Micah 5:3, where Zion's labor pains produce the Messiah and the messianic community. Spurgeon notes: "The Church of God before the first advent was in travail for the coming of the Deliverer. All creation groaned and travailed, waiting for the manifestation of the sons of God."

查爾斯·司布真（Charles H. Spurgeon）在其論彌賽亞產難的講道中，將此意象與以賽亞書六十六章七至八節及彌迦書五章三節相連接——錫安的產難生出彌賽亞與彌賽亞群體。司布真說：「在第一次降臨之前，上帝的教會為救贖者的來臨而經歷產難。一切受造之物都歎息勞苦，等候上帝眾子的顯現。」

Dr. Karlo Broussard, in his Catholic apologetical work, highlights that this verse does not necessarily contradict the dogma of Mary's painless parturition (*virginitas in partu*), since the apocalyptic genre operates at the symbolic level. The travail can refer to Israel's centuries of suffering leading to the Messiah's advent, or to Mary's spiritual anguish (cf. Luke 2:35, "a sword shall pierce your own soul"), rather than literal physical labor pain.

卡洛·布魯薩爾博士（Dr. Karlo Broussard）在其天主教護教著作中強調，本節不一定與馬利亞無痛分娩的教義（*virginitas in partu*）相矛盾，因為啟示文學體裁在象徵層面運作。產難可以指向以色列數世紀的苦難直至彌賽亞來臨，或指向馬利亞靈性上的痛苦（參路二35，「妳自己的心也要被刀刺透」），而非字面上的肉身生產之痛。

Fr. Donald Calloway, MIC, in his Marian writings, sees in this verse the totality of salvation history converging upon the moment of the Incarnation — all the suffering of the faithful remnant, from Eve to Mary, crystallized in this apocalyptic image.

唐納德·卡洛韋神父（Fr. Donald Calloway, MIC）在其聖母著作中，在本節中看見整個救恩歷史匯聚於道成肉身的那一刻——從夏娃到馬利亞，忠信餘民的一切苦難凝聚於這幅啟示性圖像中。

Revelation 12:3-4 啟示錄十二章三至四節

Koine Greek 通用希臘文
καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων μέγας πυρρός, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα· (4) καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. καὶ ὁ δράκων ἕστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ.

Transliteration 音譯
kai ōphthē allo sēmeion en tō ouranō, kai idou drakōn megas pyrros, echōn kephalas hepta kai kerata deka, kai epi tas kephalas autou hepta diadēmata; (4) kai hē oura autou syrei to triton tōn asterōn tou ouranou, kai ebalen autous eis tēn gēn. kai ho drakōn hestēken enōpion tēs gynaikos tēs mellousēs tekein, hina hotan tekē, to teknon autēs kataphagē.

Syriac Peshitta 敘利亞文別西大譯本

ܘܬܬ ܐܬܬ ܕܬ ܐܬ ܕ ܐ ܕ ܐ ܕ ܐ

sovereignty over all cosmic forces. The identification is explicit: this dragon is the ancient serpent of Genesis 3 (as confirmed in v. 9).

別西大譯本將 **δράκων**（*drakōn*）譯為 ܬܢܝܢܐ（*tannīnā*），直接對應希伯來文 **תַּנִּין**（*tannîn*）——迦南神話中被耶和華擊敗的太古海獸（參賽二十七1；五十一9；詩七十四13；伯二十六12-13）。邁克爾·海澤爾博士廣泛地論證，這個聖經中的 *tannîn* / 利維坦 / 拉哈伯傳統反映了對迦南混沌巨獸利坦努（Litanu/Lotan）的辯駁，彰顯耶和華對一切宇宙力量的絕對主權。這一認定是明確的：這條龍就是創世記第三章的古蛇（如第九節所確認）。

The adjective **πυρρός** (*pyrros*, "fiery red") — Syriac ܕܢܘܪܐ (*d'nūr*, "of fire") — evokes bloodshed and destruction. The Syriac is more literally "of fire" rather than merely "red," which may preserve an older interpretive tradition linking the dragon to the fiery nature of the seraphim who fell. Fr. Josiah Trenham, in his patristic commentaries, notes that the Fathers understood the dragon's fiery appearance as indicating both his original angelic glory (now perverted) and his murderous intent.

形容詞 **πυρρός**（*pyrros*，「火紅色」）——敘利亞文 ܕܢܘܪܐ（*d'nūr*，「屬火的」）——喚起流血與毀滅的意象。敘利亞文更字面地表達「屬火的」而非僅「紅色」，這可能保留了一個更古老的詮釋傳統，將龍與墮落撒拉弗的火性相連。約西亞·特倫漢姆神父（Fr. Josiah Trenham）在其教父學評注中指出，教父們理解龍的火焰外貌既表明其原初的天使榮耀（如今已扭曲），也表明其殺人的意圖。

The **seven heads** and **ten horns** connect this dragon to the beasts of Daniel 7, amalgamating the features of all four world empires into one satanic entity. Dr. Chuck Missler argues that the seven heads represent seven successive world empires through which Satan has operated throughout history, while the ten horns point to a final confederation of power in the last days.

七頭與十角將此龍與但以理書第七章的獸相連接，將四大世界帝國的特徵融合為一個撒但性的實體。乍克·乘斯勒博士（Dr. Chuck Missler）主張，七頭代表撒但在歷史中借以運作的七個連續世界帝國，而十角指向末後日子權力的最終聯盟。

The statement that the dragon's tail **σύρει τὸ τρίτον τῶν ἀστέρων** (*syrei to triton tōn asterōn*, "drags a third of the stars") is widely understood as referring to the fall of the angels. Derek Prince, in his extensive teaching on spiritual warfare, emphasizes this passage as revealing that Satan's rebellion resulted in fully one-third of the angelic host following him in apostasy — a fact that underscores the cosmic scale of the spiritual conflict believers face.

龍的尾巴 **σύρει τὸ τρίτον τῶν ἀστέρων**（*syrei to triton tōn asterōn*，「拖拉星辰的三分之一」）被廣泛理解為指天使的墮落。葉光明（Derek Prince）在其屬靈爭戰的廣泛教導中，強調此段經文揭示撒但的叛逆導致整整三分之一的天使大軍跟隨牠背道——此事實凸顯了信徒所面對之屬靈爭戰的宇宙規模。

The dragon's positioning **ἐνώπιον τῆς γυναικός** (*enōpion tēs gynaikos*, "before the woman") — Syriac ܩܕܡ ܐܢܬܬܗ (*qdām anttthā*) — is the posture of predatory intent. Fr. Chad Ripperger, in his demonological writings, observes that this verse reveals a fundamental principle of diabolical strategy: Satan always positions himself to strike at the most vulnerable moment — the moment of new life, new beginning, new grace entering the world.

龍立於 **ἐνώπιον τῆς γυναικός**（*enōpion tēs gynaikos*，「婦人面前」）——敘利亞文 ܩܕܡ ܐܢܬܬܗ（*qdām anttthā*）——是掠食者意圖的姿態。查德·裡珀格爾神父（Fr. Chad Ripperger）在其鬼魔學著作中觀察到，本節揭示了魔鬼策略的一個基本原則：撒但總是定位自己，在最脆弱的時刻——新生命、新開始、新恩典進入世界的時刻——發動攻擊。

The *Commentary Critical and Explanatory on the Whole Bible* (1871) by Robert Jamieson notes: "The dragon's waiting to devour the child is illustrated by Pharaoh's

attempt to destroy the male children of Israel, by Herod's massacre of the innocents, and by all the persecutions directed against the Church of Christ in its infancy."

羅伯特·傑米森所著《全聖經批判與釋經註釋》(1871年)指出:「龍等待吞吃孩子的情節，可由法老企圖殺害以色列男嬰、希律屠殺嬰孩，以及針對基督教會初期的一切逼迫來說明。」

Revelation 12:5 啟示錄十二章五節

Koine Greek 通用希臘文
καὶ ἔτεκεν υἱὸν ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

Byzantine Textual Note 拜占庭文本注記
The Byzantine text reads **υἱὸν ἄρσεν** (*huion arsen*) — grammatically unusual, as **ἄρσεν** is neuter modifying the masculine **υἱόν**. Some manuscripts read **υἱὸν ἄρρενα** (*huion arrena*), harmonizing the gender. The TR/Byzantine majority retains the solecism, which likely echoes the LXX of Isaiah 66:7 (**ἄρσεν**).

拜占庭文本讀作 **υἱὸν ἄρσεν**(*huion arsen*)——文法上不尋常，因為中性的 **ἄρσεν** 修飾陽性的 **υἱόν**。部分抄本讀作 **υἱὸν ἄρρενα**(*huion arrena*)，以協調性數。公認經文/拜占庭多數文本保留了此不規則用法，很可能是呼應七十士譯本以賽亞書六十六章七節的 **ἄρσεν**。

Transliteration 音譯
kai eteken huion arsen, hos mellei poimainein panta ta ethnē en rhabdō sidēra; kai hērpasthē to teknon autēs pros ton theon kai pros ton thronon autou.

Syriac Peshitta 敘利亞文別西大譯本
ܘܝܠܕܬ ܒܪܐ ܕܕܟܪܐ ܗܘ ܕܥܬܝܕ ܠܪܥܝܐ ܟܠܗܘܢ ܒܫܒܛܐ ܕܦܪܙܠ ܘܐܬܚܛܦ ܒܪܗ ܠܘܬ ܐܠܗܐ ܘܠܘܬ ܟܘܪܣܝܗ
ܕܡܪܗ

Syriac Transliteration 敘利亞文音譯

W'yeldath brā dekrā d'athīd l'mer'ā kulhūn 'ammē b'shavṭā d'farzlā, w'ethḥṭeph yaldāh lwāth Alāhā wa'lwāth kursyeh.

Translation 翻譯

"And she gave birth to a male son, who is destined to shepherd all the nations with a rod of iron; and her child was snatched up to God and to His throne."

「婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到上帝寶座那裡去了。」

Exegesis 釋經

The phrase **ποιμαίνειν...ἐν ῥάβδῳ σιδηρᾷ** (*poimainein...en rhabdō sidēra*, "to shepherd with a rod of iron") is a direct quotation from Psalm 2:9 (LXX), the premier royal messianic psalm. The Syriac ܒܫܒܛܐ ܕܦܪܙܠ (*b'shavṭā d'farzlā*) mirrors the Hebrew **בְּשֵׁבֶט בַּרְזֶל** (*b'shēveṭ barzel*). This unambiguously identifies the male child as the Messiah, Jesus Christ.

ποιμαίνειν...ἐν ῥάβδῳ σιδηρᾷ（*poimainein...en rhabdō sidēra*,「用鐵杖牧養」）直接引用詩篇第二篇第九節（七十士譯本），這是首要的王者彌賽亞詩篇。敘利亞文 ܒܫܒܛܐ ܕܦܪܙܠ（*b'shavṭā d'farzlā*）對照希伯來文 **בְּשֵׁבֶט בַּרְזֶל**（*b'shēveṭ barzel*）。這毫不含糊地認定男孩子就是彌賽亞耶穌基督。

The verb **ἡρπάσθη** (*hērpasthē*, aorist passive of **ἁρπάζω**) — "was snatched up" — is the same verb used in 1 Thessalonians 4:17 for the rapture and in Acts 8:39 for Philip's supernatural translation. The Syriac ܐܬܚܛܦ (*ethḥṭeph*) carries the same force of sudden, divine seizure. This "snatching" compresses the entire span of Christ's earthly life, death, resurrection, and ascension into a single verb — the literary technique of *telescoping* common in apocalyptic literature.

動詞 **ἡρπάσθη**（*hērpasthē*，**ἁρπάζω** 的不定過去被動態）——「被提去」——與帖撒羅尼迦前書四章十七節用於被提、使徒行傳八章三十九節用於腓利超自然轉移的動詞相同。敘利亞文 ܐܬܚܛܦ（*ethḥṭeph*）帶有同樣突然、神聖奪取的力度。這個「被提」將基督在世的生活、死亡、復活和升天壓縮為一個動詞——這是啟示文學中常見的望遠鏡式壓縮（telescoping）修辭手法。

N.T. Wright observes that this telescoping is theologically intentional: the point is not the biographical details of Jesus' life but the cosmic significance of what happened — the Messiah was born, Satan failed to destroy him, and he was enthroned at God's right hand. The Ascension is presented as a divine rescue operation, a strategic extraction from the battlefield.

N.T.賴特（N.T. Wright）觀察到，這種壓縮在神學上是有意為之：重點不在於耶穌生平的傳記細節，而在於所發生之事的宇宙意義——彌賽亞誕生了，撒但未能毀滅祂，祂被登基於上帝的右邊。升天被呈現為一次神聖的救援行動，一次從戰場上的戰略性撤離。

Pastor Stephen Tong (唐崇榮牧師), in his Reformed theological exposition, emphasizes that the "rod of iron" (*ῥάβδος σιδηρᾶ*) signifies not tyranny but the absolute, unbreakable authority of the messianic King. Christ's rule is gentle to those who submit but shattering to those who resist — like a potter's rod breaking ceramic vessels (Ps. 2:9b).

唐崇榮牧師（Pastor Stephen Tong）在其改革宗神學講道中強調，「鐵杖」（*ῥάβδος σιδηρᾶ*）並非象徵暴政，而是彌賽亞君王絕對、不可折斷的權柄。基督的統治對順服者是溫柔的，但對抗拒者則是粉碎性的——如同窯匠的杖打碎陶器（詩二9下）。

Revelation 12:6 啟示錄十二章六節

Koine Greek 通用希臘文

καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.

Transliteration 音譯

kai hē gynē ephygen eis tēn erēmon, hopou echei ekei topon hētoimasmenon apo tou theou, hina ekei trephōsin autēn hēmeras chilias diakosias hexēkonta.

Syriac Peshitta 敘利亞文別西大譯本

ܘܐܢܬܬܐ ܗܪܡܬ ܠܡܕܒܪܐ ܐܝܟܐ ܕܐܝܬ ܠܗ ܬܡܢ ܕܐܬܬܟܢܝ ܡܢ ܩܕܡ ܐܠܗܐ ܕܢܬܪܥܘܢ ܐܢܘܢ ܬܡ ܠܡܐܐܬ ܘܫܒܥ ܡܐܐ ܘܫܬܝܢ ܝܘܡܐ

Syriac Transliteration 敘利亞文音譯

W'anttha 'erqath l'maḏbrā, aykā d'īth lāh tammān atrā da'mṭayyab men Alāhā, d'tammān ntarsūnāh yawmāthā aleph wa'māthēn w'shittīn.

Translation 翻譯

"And the woman fled into the wilderness, where she has there a place prepared by God, that there they might nourish her one thousand two hundred and sixty days."

「婦人就逃到曠野，在那裡有上帝給她預備的地方，好在那裡被養活一千二百六十天。」

Exegesis 釋經

The wilderness (**ἔρημος** / ܡܕܒܪܐ, *erēmos* / *maḏbrā*) is a deeply resonant biblical symbol. It evokes the Exodus wandering, Elijah's flight to Horeb, and Israel's preservation in the wasteland. The wilderness is simultaneously a place of testing and divine provision.

曠野（**ἔρημος** / ܡܕܒܪܐ, *erēmos* / *maḏbrā*）是一個深具迴響的聖經象徵。它喚起出埃及的曠野漂流、以利亞逃往何烈山，以及以色列在荒野中被保守的記憶。曠野同時是試煉和神聖供應之處。

The passive construction **τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ** (*topon hētoimasmenon apo tou theou*, "a place having been prepared by God") — with **ἡτοιμασμένον** as a perfect passive participle — emphasizes divine foreordination. The Syriac ܕܡܛܝܒ ܡܢ ܐܠܗܐ (*da'mṭayyab men Alāhā*, "which is made ready from God") conveys the same sense.

被動句式 **τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ**（*topon hētoimasmenon apo tou theou*，「由上帝所預備的地方」）——以 **ἡτοιμασμένον** 作為完成被動分詞——強調神聖的預定。敘利亞文 ܕܡܛܝܒ ܡܢ ܐܠܗܐ（*da'mṭayyab men Alāhā*，「從上帝所預備的」）傳達同樣的含義。

The 1,260 days (= 42 months = 3½ years) corresponds to Daniel's "time, times, and half a time" (Dan. 7:25; 12:7), a period of tribulation that is both definite and limited. Voddie Baucham, in his expositional preaching, emphasizes that this number communicates God's sovereign limitation of evil's reign — suffering is real but bounded; the dragon cannot exceed his appointed time.

一千二百六十天（= 四十二個月 = 三年半）對應但以理書的「一載、二載、半載」（但七25；十二7），這是一段確定且有限的苦難時期。沃迪·鮑肯（Voddie Baucham）在其釋經講道中強調，這數字傳達上帝對邪惡統治的主權性限制——苦難是真實的，但有界限；龍不能超越其所命定的時間。

Matthew Henry's Concise Commentary states: "The Church is in a wilderness state while on earth...yet she is nourished with the Word of God and the ordinances of divine worship, and all those spiritual provisions by which the spiritual life is sustained."

馬太·亨利《簡明聖經註釋》述及：「教會在地上處於曠野狀態……然而她由上帝的話語和神聖崇拜的聖禮所養育，以及一切維持屬靈生命的屬靈供應所滋養。」

Revelation 12:7-9 啟示錄十二章七至九節

Koine Greek 通用希臘文

Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος· καὶ ὁ δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ, (8) καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος εὑρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ. (9) καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

Byzantine Textual Note 拜占庭文本注記

In verse 7, the Byzantine/TR tradition reads **τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος** (with the articular infinitive), while the Alexandrian tradition (NA28) reads **ἐπολέμησεν** in a slightly different syntactical arrangement. The Byzantine reading emphasizes the *purpose* — Michael and his angels [went forth] *to war* against the dragon. In verse 8, the Byzantine text reads **οὐκ ἴσχυσεν** (singular — "he [the dragon] did not prevail"), whereas some Alexandrian witnesses read **οὐκ ἴσχυσαν** (plural — "they did not prevail").

在第七節中，拜占庭/公認經文傳統讀作 **τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος**（帶定冠詞不定式），而亞歷山大傳統（NA28）在句法安排上略有不同。拜占庭讀法強調目的——米迦勒和他的使者[出來]爭戰對抗龍。在第八節中，拜占庭文本讀作 **οὐκ ἴσχυσεν**（單數——「牠[龍]沒有得勝」），而部分亞歷山大見證文本讀作 **οὐκ ἴσχυσαν**（複數——「他們沒有得勝」）。

Transliteration 音譯

Kai egeneto polemos en tō ouranō; ho Michaēl kai hoi angeloi autou tou polemēsai meta tou drakontos; kai ho drakōn epolemēsen kai hoi angeloi autou, (8) kai ouk ischysen, oude topos heurethē autōn eti en tō ouranō. (9) kai eblēthē ho drakōn ho megas, ho ophis ho archaios, ho kaloumenos Diabolos kai ho Satanas, ho planōn tēn oikoumenēn holēn, eblēthē eis tēn gēn, kai hoi angeloi autou met' autou eblēthēsan.

Syriac Peshitta 敘利亞文別西大譯本

(8) ܘܐܡܪ ܐܢܐ ܫܡܥܬ ܩܠ ܥܠ ܫܡܝܐ ܕܐܡܪ ܠܝ ܡܪܝ ܐܠܗܐ ܕܥܠ ܫܡܝܐ ܘܥܠ ܐܪܥܐ ܕܬܫܪܐ ܠܟ ܐܠܗ ܐܠܗ ܕܐܪܥܐ ܘܕܫܡܝܐ ܘܠܐ ܬܫܪܐ ܠܟ ܐܠܗ ܐܠܗ ܕܐܪܥܐ **(9)** ܘܠܐ ܬܫܪܐ ܠܟ ܐܠܗ ܐܠܗ ܕܐܪܥܐ

qrābā b'shmayā）使用 ܩܪܒܐ（*qrābā*），與希伯來文 **קְרָב**（*qerāv*，「戰鬥、交戰」）同源，強調近距離的交鋒。

Dr. Michael S. Heiser's work on the Divine Council provides essential background here. In the Hebrew Bible, the "sons of God" (*bene elohim*) had access to the heavenly court (Job 1-2; 1 Kings 22:19-22). The satan-figure functioned as a prosecutor/accuser in this council. Revelation 12:7-9 describes the moment when this access is permanently revoked — the accuser is expelled from the divine courtroom.

邁克爾·海澤爾博士關於神聖議會的研究為此提供了必要的背景。在希伯來聖經中，「上帝的眾子」（*bene elohim*）可以進入天上的庭院（伯一至二；王上二十二19-22）。撒但形象在此議會中充當控告者/原告。啟示錄十二章七至九節描述的是這種進入權被永久撤銷的時刻——控告者從神聖法庭中被驅逐。

The fourfold identification in verse 9 is exegetically crucial: **ὁ δράκων ὁ μέγας** (the great dragon), **ὁ ὄφις ὁ ἀρχαῖος** (the ancient serpent — linking to Gen. 3:1), **ὁ καλούμενος Διάβολος** (called the Devil — *diabolos*, "slanderer"), **καὶ ὁ Σατανᾶς** (and Satan — from Hebrew **שָׂטָן**, "adversary/accuser"). The Syriac translates Διάβολος as ܐܟܝܠ ܩܪܨܐ (*ākhel qarṣē*, literally "eater of pieces" — i.e., the slanderer who gnaws at reputations), a vivid Semitic idiom.

第九節的四重認定在釋經上至關重要：**ὁ δράκων ὁ μέγας**（大龍）、**ὁ ὄφις ὁ ἀρχαῖος**（古蛇——連結創三1）、**ὁ καλούμενος Διάβολος**（稱為魔鬼——*diabolos*，「毀謗者」）、**καὶ ὁ Σατανᾶς**（又叫撒但——源自希伯來文 **שָׂטָן**，「對頭/控告者」）。敘利亞文將 Διάβολος 譯為 ܐܟܝܠ ܩܪܨܐ（*ākhel qarṣē*，字面為「吃碎片者」——即啃噬名譽的毀謗者），一個生動的閃族慣用語。

Fr. Stephen De Young explains that this passage reveals the *mechanism* of Satan's defeat. It is not raw power that defeats the dragon — Michael is the agent, but the *cause* is the Lamb's victory (v. 11). The war in heaven is the cosmic consequence of the

Cross. William Lane Craig, in his philosophical theology, notes that this passage raises important questions about the nature of spiritual warfare and the ontology of non-physical conflict — it is not merely metaphorical but describes real causal interactions in the spiritual realm.

司提反·德揚神父解釋，此段經文揭示了撒但被擊敗的機制。擊敗龍的不是原始力量——米迦勒是代理者，但原因是羔羊的得勝（第11節）。天上的戰爭是十字架的宇宙性後果。威廉·蘭恩·乍克（William Lane Craig）在其哲學神學中指出，此段經文提出了關於屬靈爭戰之本質和非物質衝突之存在論的重要問題——這不僅是隱喻，而是描述靈界中真實的因果互動。

Mar Mari Emmanuel, in his powerful preaching on spiritual combat, emphasizes that the believer's daily spiritual warfare is a continuation and participation in this heavenly war — every act of faith, every prayer, every resistance to temptation contributes to the progressive manifestation of Satan's already-accomplished defeat.

瑪爾·馬里·伊曼紐爾（Mar Mari Emmanuel）在其關於屬靈爭戰的有力講道中強調，信徒日常的屬靈爭戰是這場天上戰爭的延續和參與——每一次信心的行動、每一次祈禱、每一次對試探的抵擋，都在促進撒但已成就之失敗的逐步彰顯。

Fr. Josiah Trenham notes that the Orthodox liturgical tradition celebrates this victory on September 6/19 (the Feast of the Archangel Michael's Miracle at Colossae) and November 8/21 (the Synaxis of the Archangel Michael), understanding the Church's worship as a participation in the angelic liturgy that celebrates the dragon's defeat.

約西亞·特倫漢姆神父指出，正教禮儀傳統在九月六/十九日（總領天使米迦勒在科洛塞顯奇蹟慶節）和十一月八/二十一日（總領天使米迦勒聚禮）慶祝此得勝，理解教會的崇拜是參與天使禮儀，慶祝龍的失敗。

The phrase **οὐδὲ τόπος εὑρέθη αὐτῶν** (*oude topos heurethē autōn*, "nor was a place found for them") echoes Daniel 2:35, where the stone destroys the statue and "no place

was found for them." This is the language of total, permanent expulsion. Fr. Vincent Lampert, a practicing exorcist, connects this to the reality of exorcism ministry: demons, when expelled in the name of Christ, experience a re-enactment of this primal casting out. They are reminded that they have no place — not in heaven, and not in the baptized soul.

οὐδὲ τόπος εὑρέθη αὐτῶν（*oude topos heurethē autōn*，「也沒有找到他們的地方」）呼應但以理書二章三十五節，在那裡石頭擊碎像，「了無蹤跡」。這是完全、永久驅逐的語言。文森特·蘭伯特神父（Fr. Vincent Lampert），一位現任驅魔司鐸，將此連結於驅魔牧職的現實：邪靈奉基督之名被驅逐時，經歷的是這次原初被摔下的重演。牠們被提醒，牠們沒有地方——不在天上，也不在受洗者的靈魂中。

Revelation 12:10-11 啟示錄十二章十至十一節

Koine Greek 通用希臘文
καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν· Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. (11) καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

Byzantine Textual Note 拜占庭文本注記
The Byzantine text reads **κατήγωρ** (*katēgōr*) — a Semitizing form reflecting the Hebrew **קַטֵּגוֹר** — while some manuscripts read the more standard Greek **κατήγορος** (*katēgoros*). The Semitic flavor of **κατήγωρ** may be original, reflecting the Jewish-Christian milieu of the author.

拜占庭文本讀作 **κατήγωρ**（*katēgōr*）——一種閃族化形式，反映希伯來文 **קָטֵגוֹר**——而部分抄本讀作更標準的希臘文 **κατήγορος**（*katēgoros*）。**κατήγωρ** 的閃族色彩可能是原始的，反映作者的猶太-基督徒背景。

Transliteration 音譯

kai ēkousa phōnēn megalēn en tō ouranō legousan: Arti egeneto hē sōtēria kai hē dynamis kai hē basileia tou theou hēmōn kai hē exousia tou Christou autou, hoti eblēthē ho katēgōr tōn adelphōn hēmōn, ho katēgorōn autous enōpion tou theou hēmōn hēmeras kai nyktos. (11) kai autoi enikēsan auton dia to haima tou arniou kai dia ton logon tēs martyrias autōn, kai ouk ēgapēsan tēn psychēn autōn achri thanatou.

Syriac Peshitta 敘利亞文別西大譯本

ܘܫܡܥܬ ܩܠܐ ܪܒܐ ܡܢ ܫܡܝܐ ܕܐܡܪ ܕܗܫܐ ܗܘܬ ܦܘܪܩܢܐ ܘܚܝܠܐ ܘܡܠܟܘܬܐ ܕܐܠܗܢ ܘܫܘܠܛܢܐ ܕܡܫܝܚܗ ܡܛܠ ܕܐܬܪܡܝ ܗܘ ܡܫܛܝܢܐ ܕܐܚܝܢܢ ܩܕܡ ܐܠܗܢ ܝܘܡܡܐ ܘܠܠܝܐ ܗܘ ܕܡܫܛܝܢ ܠܗܘܢ ܩܕܡ ܐܠܗܢ ܝܘܡܡܐ ܘܠܠܝܐ **(11)** ܘܗܢܘܢ ܙܟܝܘ ܠܗ ܒܕܡܐ ܕܐܡܪܐ ܘܒܡܠܬܐ ܕܣܗܕܘܬܗܘܢ ܘܠܐ ܪܚܡܘ ܢܦܫܗܘܢ ܥܕ ܡܘܬܐ

Syriac Transliteration 敘利亞文音譯

W'shem'eth qālā rabbā men shmayā d'āmar d'hāshā hwā furqānā w'ḥaylā wa'malkūthā d'Alāhan w'shulṭānā d'Mshīḥeh, meṭul d'eshtdī ākhel qarṣē d'aḥayn, haw d'mākhē qarṣayhūn qdām Alāhan b'īmāmā wa'b'lelyā. (11) W'hennūn zkhāwhy meṭul dmā d'emrā, wa'meṭul melath sāhdūthūn, w'lā aḥeb nafshāthūn 'ḏamā l'mawtā.

Translation 翻譯

"And I heard a great voice in heaven saying: 'Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, because the accuser of our brethren has been cast down — the one who accuses them before our God day and night. (11) And they conquered him through the blood of the Lamb and through the word of their testimony, and they did not love their lives unto death.'"

「我聽見在天上有大聲音說:『我們上帝的救恩、能力、國度，和祂基督的權柄，現在都來到了！因為那在我們上帝面前晝夜控告我們弟兄的，已經被摔下去了。(11)弟兄勝過牠，是因羔羊的血和自己所見證的道，他們雖至於死也不愛惜性命。』」

Exegesis 釋經

Verse 11 is one of the most pastorally significant verses in all of Scripture for the life of spiritual warfare. It identifies a threefold means of victory: (1) **διὰ τὸ αἷμα τοῦ ἀρνίου** (*dia to haima tou arniou*, "through the blood of the Lamb"); (2) **διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν** (*dia ton logon tēs martyrias autōn*, "through the word of their testimony"); (3) **οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου** (*ouk ēgapēsan tēn psychēn autōn achri thanatou*, "they did not love their life unto death").

第十一節是整部聖經中對屬靈爭戰生活最具牧養意義的經節之一。它指出得勝的三重途徑：(一)**διὰ τὸ αἷμα τοῦ ἀρνίου**(*dia to haima tou arniou*,「因羔羊的血」)；(二)**διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν**(*dia ton logon tēs martyrias autōn*,「因他們所見證的道」)；(三)**οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου**(*ouk ēgapēsan tēn psychēn autōn achri thanatou*,「他們雖至於死也不愛惜性命」)。

Derek Prince extensively taught on this verse as the believer's essential spiritual warfare arsenal. Prince emphasized that "the blood of the Lamb" is not merely a theological concept but a weapon to be actively applied through verbal declaration. The believer overcomes the devil not by arguing with him but by *testifying to what the Word says the Blood does*. This is the connection between elements (1) and (2) — the blood is applied through the word of testimony.

葉光明(Derek Prince)廣泛地以此節作為信徒屬靈爭戰武器庫的核心教導。他強調「羔羊的血」不僅是一個神學概念，更是一件要藉由口頭宣告來積極運用的兵器。信徒勝過魔鬼不是靠與牠爭論，而是靠見證聖經所說寶血所成就的。這就是要素(一)與(二)之間的聯繫——寶血是藉由見證的話語來施行的。

The Syriac ܙܟܝܗܘ (*zkhāwhy*, "they conquered him") uses the root ܙܟܐ (*z-k-ā*), cognate with Hebrew **זָכָה** ("to be pure, to be righteous, to be victorious") — suggesting that the victory is simultaneously a vindication, a declaration of righteousness against the accuser's charges.

敘利亞文 ܙܟܝܗܘ（*zkhāwhy*，「他們勝了牠」）使用詞根 ܙܟܐ（*z-k-ā*），與希伯來文 **זָכָה**（「是純潔的、是公義的、是得勝的」）同源——暗示這個勝利同時是一個申辯，一個對抗控告者指控的公義宣告。

Ray Comfort, in his evangelistic teaching, connects this passage to the urgency of the gospel proclamation: the "word of their testimony" (*λόγον τῆς μαρτυρίας*) is not merely personal spiritual experience but the proclamation of Christ's finished work. The martyrs overcome by declaring truth — the same truth that every evangelist proclaims on the street corner.

雷·乍慰（Ray Comfort）在其佈道教導中，將此段經文連結於福音宣講的迫切性：「他們所見證的道」（*λόγον τῆς μαρτυρίας*）不僅是個人屬靈經歷，更是基督完成之工的宣講。殉道者藉宣告真理而得勝——同一真理正是每位傳道者在街頭所宣講的。

The third element — **οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου** — is perhaps the most challenging. The verb **ἠγάπησαν** (*ēgapēsan*) — aorist of **ἀγαπάω** — is noteworthy: they did not *agapē*-love their own lives. This is not suicidal disregard but the supremacy of faithfulness to Christ over self-preservation.

第三個要素——**οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου**——或許是最具挑戰性的。動詞 **ἠγάπησαν**（*ēgapēsan*）——**ἀγαπάω** 的不定過去式——值得注意：他們沒有以 *agapē*（捨己之愛）來愛自己的生命。這不是自殺性的漠視，而是忠於基督高過自我保全。

Cliffe Knechtle, in his campus apologetics ministry, regularly invokes this principle: authentic Christian witness means being willing to stake one's life on the truth of the

gospel. The early martyrs conquered precisely because death held no terror for those whose life was hidden with Christ in God (Col. 3:3).

克里夫·乍內希特（Cliffe Knechtle）在其校園護教事工中，經常援引此原則：真正的基督徒見證意味著願意以自己的生命為福音的真理作賭注。早期殉道者之所以得勝，正是因為對那些生命與基督一同藏在上帝裡面的人（西三3）而言，死亡不再有恐怖。

Vlad Savchuk, in his teachings on spiritual warfare and deliverance, emphasizes that verse 11 provides the complete strategy for overcoming demonic accusation: the objective ground (the Blood), the subjective confession (the testimony), and the existential commitment (willingness to die). These three together constitute an unbreakable weapon.

弗拉德·薩夫丘克（Vlad Savchuk）在其關於屬靈爭戰與釋放的教導中強調，第十一節提供了勝過邪靈控告的完整策略：客觀基礎（寶血）、主觀告白（見證）和存在性委身（願意犧牲）。這三者合在一起構成不可折斷的兵器。

Charles Spurgeon preached powerfully on this text: "The precious blood of Christ is the weapon which has always put to flight the adversary. Satan cannot endure to hear of that sacrifice by which sin was put away... When the saints plead the blood, the devil retreats."

查爾斯·司布真有力地宣講此段經文：「基督寶血是那一直使仇敵潰退的兵器。撒但不能忍受聽聞那除去罪的祭……當聖徒們訴諸寶血時，魔鬼就退卻。」

Revelation 12:12 啟示錄十二章十二節

Koine Greek 通用希臘文

διὰ τοῦτο εὐφραίνεσθε, οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ τῇ γῇ καὶ τῇ θαλάσσῃ, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

Transliteration 音譯

dia touto euphrainesthe, ouranoi kai hoi en autois skēnountes. ouai tē gē kai tē thalassē, hoti katebē ho diabolos pros hymas echōn thymon megan, eidōs hoti oligon kairon echei.

Syriac Peshitta 敘利亞文別西大譯本

ܟܠܗ ܥܠ ܗܕܐ ܫܡܝܢ ܘܐܪܥܐ ܘܕܝܬܒܝܢ ܒܗܘܢ ܘܝܠܝܗ ܠܐܪܥܐ ܘܠܝܡܐ ܕܢܚܬ ܐܒܠܝܣ ܠܘܬܟܘܢ ܒܚܡܬܐ ܪܒܬܐ ܕܝܕܥ ܕܙܒܢܐ ܩܠܝܠ ܐܝܬ ܠܗ

ܗܘ ܕܝܠܗ ܡܬܟܠ ܕܚܝܕ ܒܝܕ ܫܥܐ ܗܘ ܕܝܠܗ ܕܐܝܬ ܠܗ ܙܒܢܐ ܩܠܝܠ ܐܝܬ ܠܗ.

Syriac Transliteration 敘利亞文音譯

Meṭul hānā ethbassmū shmayā w'aylēn da'mṭallīn b'hūn; way l'ar'ā wa'l'yammā d'nḥeth lwāthkūn ākhel qarṣē d'īth leh ḥemthā saggī'āthā, kad yāda' d'zabnā qallīl īth leh.

Translation 翻譯

"Therefore rejoice, O heavens, and you who dwell in them! Woe to the earth and the sea, because the devil has come down to you having great wrath, knowing that he has a short time."

「所以，諸天和住在其中的，你們都快樂吧！只是地與海有禍了！因為魔鬼知道自己的時候不多，就氣忿忿地下到你們那裡去了。」

Exegesis 釋經

This verse presents a paradox central to the "already/not yet" tension of New Testament eschatology. Heaven rejoices because Satan has been cast out; but the earth suffers *because* of Satan's expulsion — he is now concentrated in a smaller sphere with intensified fury.

本節呈現了新約末世論中「已然/未然」張力的核心悖論。天上歡喜，因為撒但已被摔下；但地上受苦正因為撒但被驅逐——牠現在被集中在更小的範圍內，怒氣更加強烈。

The phrase **ὀλίγον καιρὸν ἔχει** (*oligon kairon echei*, "he has a short time/season") uses **καιρός** (*kairos*) — not **χρόνος** (*chronos*). This is not merely quantitative time but *qualitative, appointed* time. The Syriac ܙܒܢܐ ܩܠܝܠܐ (*zabnā qallīl*, "a little time") uses ܙܒܢܐ (*zabnā*), which can mean both "time" and "season/opportunity," capturing the same nuance.

ὀλίγον καιρὸν ἔχει（*oligon kairon echei*，「牠的時候不多」）使用 **καιρός**（*kairos*）——而非 **χρόνος**（*chronos*）。這不僅是量化的時間，更是質的、被命定的時間。敘利亞文 ܙܒܢܐ ܩܠܝܠܐ（*zabnā qallīl*，「些許時間」）使用 ܙܒܢܐ（*zabnā*），既可指「時間」也可指「時機/機會」，捕捉同樣的細微差別。

Jordan Peterson, in his psychological and theological lectures on the structure of reality, has noted that this image of a "cornered enemy" with intensified fury corresponds to a deep psychological and spiritual truth: evil becomes most dangerous and virulent precisely when it is losing. A retreating army burns the villages behind it. This insight illuminates why periods of great spiritual advance are often accompanied by intensified spiritual attack.

喬丹·彼得森（Jordan Peterson）在其關於現實結構的心理學與神學講座中指出，這個「被逼入角落之敵人」帶著加劇怒火的形象，對應著一個深刻的心理學和靈性真理：邪惡在失敗時恰恰變得最危險、最猛烈。一支撤退的軍隊會燒毀身後的村莊。這一洞見闡明了為何偉大屬靈進展的時期往往伴隨著加劇的屬靈攻擊。

Fr. Mark Goring, in his charismatic Catholic teaching, frequently references this verse to explain the intensification of spiritual warfare in the present age: the Church should not be surprised by increasing attacks, because a wounded and desperate enemy is more dangerous than a comfortable one.

馬克·戈林神父（Fr. Mark Goring）在其神恩復興派天主教教導中，經常引用此節來解釋當今時代屬靈爭戰的加劇：教會不應對日益增多的攻擊感到驚訝，因為受傷和絕望的敵人比安逸的敵人更危險。

Msgr. Stephen Rossetti, in his work on exorcism and demonic activity, connects this verse to the observable increase in demonic manifestations in modern society — not because demons are more powerful (they have been decisively defeated), but because their desperation increases as time shortens.

史蒂芬·羅塞蒂閣下（Msgr. Stephen Rossetti）在其關於驅魔和邪靈活動的著作中，將此節與現代社會中可觀察到的邪靈顯現之增加相連接——並非因為邪靈更有能力（牠們已被決定性地擊敗），而是因為隨著時間縮短，牠們的絕望程度增加。

Revelation 12:13-14 啟示錄十二章十三至十四節

Koine Greek 通用希臘文

Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἥτις ἔτεκεν τὸν ἄρσενα. (14) καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως.

Transliteration 音譯

Kai hote eiden ho drakōn hoti eblēthē eis tēn gēn, ediōxen tēn gynaika hētis eteken ton arsena. (14) kai edothēsan tē gynaiki hai duo pteryges tou aetou tou megalou, hina petētai eis tēn erēmon eis ton topon autēs, hopou trephetai ekei kairon kai kairous kai hēmisy kairou, apo prosōpou tou opheōs.

Syriac Peshitta 敘利亞文別西大譯本

ܗܕܐ ܐܣܬܪܛܘܢ ܕܐܬܪܕܦ ܥܠ ܐܪܥܐ ܪܕܦ ܠܐܢܬܬܗ ܕܝܠܕܬ ܠܕܟܪ **(14)** ܘܐܬܝܗܒܘ ܠܐܢܬܬܐ ܬܪܝܢ ܓܦܝܢ ܕܢܫܪܐ ܪܒܐ ܕܬܬܦܪܚ ܠܡܕܒܪܐ ܠܐܬܪܗ ܕܬܬܟܦܝ ܬܡܢ ܙܒܢ ܘܙܒܢܝܢ ܘܦܠܓ ܙܒܢ ܡܢ ܦܢܝ ܚܝܬܐ ܀

Syriac Transliteration 敘利亞文音譯

W'kad ḥzā tannīnā d'eshtdī 'al ar'ā, rdaph l'antthā hāy d'yeldath dekrā. (14) W'ethīheb l'antthā trēn gappīn d'neshrā rabbā, d'ṭṭūs l'maḏbrā l'dūkteh, aykā d'methtarsyā tammān, zban w'zabnīn w'felgūth zabnīn, men qdām ḥewyā.

Translation 翻譯

"And when the dragon saw that he was cast to the earth, he persecuted the woman who gave birth to the male [child]. (14) And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness, to her place, where she is nourished there for a time, and times, and half a time, from the face of the serpent."

「龍見自己被摔在地上，就逼迫那生男孩子的婦人。（14）於是有大鷹的兩個翅膀賜給婦人，叫她能飛到曠野，到自己的地方，在那裡被養活一載、二載、半載，躲避那蛇的面。」

Exegesis 釋經

The **two wings of the great eagle** (**αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου** / Syriac ܬܪܝܢ ܓܦܝܢ ܕܢܫܪܐ ܪܒܐ, *trēn gappīn d'neshrā rabbā*) directly echoes Exodus 19:4: "I bore you on eagles' wings and brought you to myself." This is Exodus typology — God's supernatural preservation of His people from the pursuing enemy, just as He preserved Israel from Pharaoh.

大鷹的兩個翅膀（**αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου** / 敘利亞文 ܬܪܝܢ ܓܦܝܢ ܕܢܫܪܐ ܪܒܐ, *trēn gappīn d'neshrā rabbā*）直接呼應出埃及記十九章四節：「我如鷹將你們背在翅膀上，帶來歸我。」這是出埃及的預表——上帝超自然地保守祂的子民免受追趕之敵的傷害，正如祂保守以色列免受法老的追趕。

Dr. Craig Keener, in his comprehensive commentary work, notes that the eagle imagery is polyvalent in Jewish tradition: it represents divine protection (Deut. 32:11), prophetic judgment (Hab. 1:8), and eschatological deliverance. The "great eagle" is God Himself — not a mere angelic intermediary.

乍亞格·基納爾博士（Dr. Craig Keener）在其綜合性註釋著作中指出，鷹的意象在猶太傳統中是多義的：它代表神聖的保護（申三十二11）、先知性的審判（哈一8），和末世論的拯救。「大鷹」就是上帝自己——而非僅僅是天使中保。

The temporal marker **καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ** (*kairon kai kairous kai hēmisy kairou*, "a time, times, and half a time") is taken directly from Daniel 7:25 and 12:7 (Aramaic: **עִדָּן וְעִדָּנִין וּפְלַג עִדָּן**). This is the same 3½ years expressed differently — as 1,260 days in v. 6, and now in Daniel's formulaic language. The Syriac ܒܰܙܒܢ ܘܙܒܢܝܢ ܘܦܠܓ ܙܒܢ (*zban w'zabnīn w'felgūth zabnīn*) closely mirrors the original Aramaic of Daniel.

時間標記 **καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ**（*kairon kai kairous kai hēmisy kairou*，「一載、二載、半載」）直接取自但以理書七章二十五節和十二章七節（亞蘭文：**עִדָּן וְעִדָּנִין וּפְלַג עִדָּן**）。這是同樣的三年半以不同方式表達——在第六節中為一千二百六十天，現在則用但以理書的公式化語言。敘利亞文 ܒܰܙܒܢ ܘܙܒܢܝܢ ܘܦܠܓ ܙܒܢ（*zban w'zabnīn w'felgūth zabnīn*）密切反映但以理書的原始亞蘭文。

Fr. Seraphim Aldea, in his monastic spiritual teaching, sees in this wilderness nourishment a type of the contemplative life: the Church — and each believer — must have periods of hiddenness, of withdrawal from the world's pursuit, sustained only by divine provision. The wilderness is not abandonment but intimate divine communion.

塞拉芬·阿爾迪亞神父（Fr. Seraphim Aldea）在其修道靈修教導中，在曠野的供養中看見默觀生活的預像：教會——以及每位信徒——必須有隱藏的時期，從世界的追逐中退出，僅靠神聖供應維持。曠野不是被遺棄，而是與上帝親密的共融。

Revelation 12:15-16 啟示錄十二章十五至十六節

Koine Greek 通用希臘文

καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ. (16) καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

Transliteration 音譯

kai ebalen ho ophis ek tou stomatos autou opisō tēs gynaikos hydōr hōs potamon, hina autēn potamophorēton poiēsē. (16) kai eboēthēsen hē gē tē gynaiki, kai ēnoixen hē gē to stoma autēs kai katepien ton potamon hon ebalen ho drakōn ek tou stomatos autou.

Syriac Peshitta 敘利亞文別西大譯本

ܘܫܕܪ ܢܚܫܐ ܡܢ ܦܘܡܗ ܐܚܪ ܐܢܬܬܐ ܡܝ ܐܝܟ ܢܗܪܐ ܕܢܥܒܕܝܗ ܒܡܝܐ ܗܘ ܕܫܕܪ ܡܢ ܦܘܡܗ **(16)** ܘܥܕܪܬ ܐܪܥܐ ܠܐܢܬܬܐ ܘܦܬܚܬ ܐܪܥܐ ܦܘܡܗ ܘܫܬܬ ܢܗܪܐ ܗܘ ܕܫܕܪ ܡܢ ܦܘܡܗ ܕܢܚܐ

Syriac Transliteration 敘利亞文音譯

W'armī ḥewyā men fūmeh bāther antthā mayā ayk nahrā, d'b'yad nahrā nsaḥpīh. (16) W'edrāth ar'ā l'antthā, w'fethḥath ar'ā fūmāh, w'bel'ath nahrā d'armī tannīnā men fūmeh.

Translation 翻譯

"And the serpent cast out of his mouth water like a river after the woman, that he might cause her to be carried away by the flood. (16) And the earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon cast out of his mouth."

「蛇就在婦人身後，從口中吐出水來像河一樣，要將婦人沖去。(16)地卻幫助婦人，開口吞了龍口所吐的水。」

Exegesis 釋經

The rare compound **ποταμοφόρητον** (*potamophorēton*, "carried away by a river") is a hapax legomenon — it appears only here in all of Greek literature. It is formed from **ποταμός** (*potamos*, "river") + **φορητός** (*phorētos*, "carried"), creating a vivid image of being swept away by a flood.

罕見的複合詞 **ποταμοφόρητον**（*potamophorēton*，「被河流沖走」）是一個 hapax legomenon（唯一出現詞）——在整個希臘文文獻中僅此一處出現。它由 **ποταμός**（*potamos*，「河流」）+ **φορητός**（*phorētos*，「被攜帶的」）構成，創造了一幅被洪水沖走的生動圖像。

The flood from the serpent's mouth has been interpreted variously as: persecutions, heresies, false teachings, invading armies, or cultural corruption. Dr. Douglas Hamp suggests that the "water like a river" represents a deluge of deception — an overwhelming flood of lies designed to submerge and destroy the faithful community. This connects to the serpent's original strategy in Eden: deception through words from its mouth.

蛇口中的洪水被多樣地詮釋為：逼迫、異端、假教導、入侵軍隊或文化敗壞。道格拉斯·漢普博士（Dr. Douglas Hamp）建議，「水像河一樣」代表欺騙的洪流——一股淹沒性的謊言洪水，旨在吞沒和摧毀忠信群體。這連結到蛇在伊甸園的原始策略：藉其口中的言語進行欺騙。

The earth's intervention (**ἐβοήθησεν ἡ γῆ**, *eboēthēsen hē gē*) — the Syriac ܥܕܪܬ ܐܪܥܐ (*edrāth ar'ā*, "the earth helped") — is extraordinary: creation itself assists in the divine preservation of the Church. This echoes Numbers 16:32, where the earth swallowed Korah and his rebellion. Fr. Maximos Constas, in his patristic synthesis, notes that this reflects the cosmic solidarity of creation with the divine economy — even inanimate creation serves God's salvific purposes.

地的介入（**ἐβοήθησεν ἡ γῆ**，*eboēthēsen hē gē*）——敘利亞文 ܐܕܪܬ ܥܕܪܐ（*edrāth ar'ā*，「地幫助了」）——是非凡的：受造界本身參與了對教會的神聖保護。這呼應民數記十六章三十二節，在那裡地吞了可拉和他的叛黨。馬克西莫斯·孔斯塔斯神父（Fr. Maximos Constas）在其教父學綜合中指出，這反映了受造界與神聖經綸的宇宙性團結——甚至無生命的受造物也服務於上帝的救恩目的。

Frank Turek, in his apologetical work, notes that this passage demonstrates a principle relevant to apologetics: God often uses secondary causes and natural means to accomplish supernatural purposes. The earth's intervention is simultaneously natural and miraculous — a hallmark of divine action throughout Scripture.

法蘭克·圖雷克（Frank Turek）在其護教著作中指出，本段經文展示了一個與護教學相關的原則：上帝經常使用次要原因和自然手段來完成超自然目的。地的介入同時是自然的和奇蹟性的——這是整部聖經中神聖行動的標誌。

Revelation 12:17 啟示錄十二章十七節

Koine Greek 通用希臘文
καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ.

Byzantine Textual Note 拜占庭文本注記
The Byzantine text reads **Ἰησοῦ** (*Iēsou*) at the end, while some witnesses add **Χριστοῦ** (*Christou*) — "the testimony of Jesus Christ." The shorter reading is likely original, with "Christ" being a scribal expansion for clarity.

拜占庭文本末尾讀作 **Ἰησοῦ**（*Iēsou*），而部分見證文本加上 **Χριστοῦ**（*Christou*）——「耶穌基督的見證」。較短的讀法可能是原始的，「基督」是抄寫者為明晰而添加的。

Transliteration 音譯

kai ōrgisthē ho drakōn epi tē gynaiki, kai apēlthen poiēsai polemon meta tōn loipōn tou spermatos autēs, tōn tērountōn tas entolas tou theou kai echontōn tēn martyrian Iēsou.

Syriac Peshitta 敘利亞文別西大譯本

ܘܐܬܪܓܙ ܥܠ ܐܢܬܬܗ ܘܐܙܠ ܠܡܥܒܕ ܩܪܒܐ ܥܡ ܫܪܟܗ ܕܙܪܥܗ ܕܢܢܘܢ ܕܢܛܪܝܢ ܦܩܕܢܐ ܕܐܠܗܐ ܘܐܝܬ ܠܗܘܢ ܣܗܕܘܬܐ ܕܝܫܘܥ

Syriac Transliteration 敘利亞文音譯

W'ethrgez tannīnā 'al antthā, w'āzal l'me'bad qrābā 'am sharkē d'zar'ayh, aylēn d'nāṭrīn fuqdānawhy d'Alāhā w'īth l'hūn sāhdūthā d'Yēshu'.

Translation 翻譯

"And the dragon was enraged at the woman, and went away to make war with the rest of her offspring — those who keep the commandments of God and hold the testimony of Jesus."

「龍向婦人發怒，去與她其餘的兒女爭戰——就是那些守上帝誡命、為耶穌作見證的。」

Exegesis 釋經

This concluding verse is of immense theological significance. The phrase **τῶν λοιπῶν τοῦ σπέρματος αὐτῆς** (*tōn loipōn tou spermatos autēs*, "the rest of her seed/offspring") — Syriac ܫܪܟܗ ܕܙܪܥܗ (*sharkē d'zar'ayh*) — directly invokes the *protoevangelium* of Genesis 3:15: "I will put enmity between you and the woman, and between your seed and her seed." The "seed of the woman" (*σπέρμα*) is both the Messiah (the male child of v. 5) and those who belong to Him (the "rest" of v. 17). This is the *sensus plenior* of Genesis 3:15 fully revealed.

此結尾經節具有極大的神學意義。**τῶν λοιπῶν τοῦ σπέρματος αὐτῆς**（*tōn loipōn tou spermatos autēs*，「她其餘的後裔」）——敘利亞文 ܫܪܟܗ ܕܙܪܥܗ（*sharkē d'zar'ayh*）——直

接援引創世記三章十五節的原始福音（protoevangelium）：「我又要叫你和女人彼此為仇；你的後裔和女人的後裔也彼此為仇。」「女人的後裔」（*σπέρμα*）既是彌賽亞（第五節的男孩子），也是那些屬於祂的人（第十七節的「其餘的」）。這是創世記三章十五節的 *sensus plenior*（更深層意義）的完全揭示。

The dual characterization of the offspring — **τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ** (*tōn tērountōn tas entolas tou theou*, "those keeping the commandments of God") **καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ** (*kai echontōn tēn martyrian Iēsou*, "and having the testimony of Jesus") — unites Torah-observance and Christological confession. This is not legalism versus grace but the inseparable union of obedience and faith.

後裔的雙重特徵——**τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ**（*tōn tērountōn tas entolas tou theou*，「守上帝誡命的」）**καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ**（*kai echontōn tēn martyrian Iēsou*，「持有耶穌見證的」）——將妥拉的遵守和基督論的告白統一起來。這不是律法主義對恩典，而是順服與信心不可分割的合一。

Dr. Michael Brown, in his Jewish-Christian apologetical work, emphasizes that this verse dismantles any false dichotomy between keeping God's commandments and following Jesus. The remnant — the woman's offspring — are defined by *both* characteristics simultaneously. This reflects the Hebraic wholeness that Jesus himself taught: "If you love me, keep my commandments" (John 14:15).

邁克爾·布朗博士（Dr. Michael Brown）在其猶太-基督教護教著作中強調，本節打破了遵守上帝誡命與跟隨耶穌之間任何虛假的二元對立。餘民——婦人的後裔——是由兩者同時定義的。這反映了耶穌自己所教導的希伯來整全性：「你們若愛我，就必遵守我的命令」（約十四15）。

Dr. Leighton Flowers, from his non-Calvinist evangelical perspective, sees in this verse a confirmation that genuine believers are identifiable by their *active* obedience and

maintained testimony — the present participles **τηρούντων** and **ἐχόντων** indicating ongoing, continuous action, not mere one-time profession.

雷頓·弗勞爾斯博士（Dr. Leighton Flowers）從其非加爾文主義福音派立場，在本節中看到對真正信徒可由其積極的順服和持守的見證來辨認的確認——現在分詞 **τηρούντων** 和 **ἐχόντων** 表示持續不斷的行動，而非僅是一次性的表白。

Sadhu Sundar Singh, the great Indian Christian mystic, wrote of this warfare against the saints: "The world is a battleground, not a playground. The Cross did not end our struggles; it armed us for them." This insight captures the eschatological tension of Revelation 12:17 — the victory is won (v. 11) yet the war continues against the saints (v. 17).

印度偉大的基督徒神秘主義者孫大信（Sadhu Sundar Singh）論到這對聖徒的爭戰寫道：「世界是戰場，不是遊樂場。十字架沒有結束我們的爭扎；它為爭扎武裝了我們。」這一洞見捕捉了啟示錄十二章十七節的末世論張力——勝利已經贏得（第11節），但對聖徒的戰爭仍在繼續（第17節）。

Justin Peters, in his discernment ministry, connects this verse to the necessity of sound doctrine in the face of satanic deception: the "testimony of Jesus" (**μαρτυρία Ἰησοῦ**) must be guarded against corruption and distortion. The dragon's war against the saints often takes the form of doctrinal compromise.

賈斯汀·乍得斯（Justin Peters）在其分辨事工中，將本節連結於面對撒但欺騙時純正教義的必要性：「耶穌的見證」（**μαρτυρία Ἰησοῦ**）必須被保守免受敗壞和扭曲。龍對聖徒的戰爭常以教義妥協的形式出現。

Dave Armstrong, in his Catholic apologetical work, argues that the "rest of her offspring" confirms the Marian interpretation of the woman: if the male child (v. 5) is Christ, and the "rest of her seed" are believers, then the woman who is mother of both Christ and

Christians can only be Mary — who is simultaneously the Mother of God and the Mother of the Church, as proclaimed at Vatican II (*Lumen Gentium* 53-69).

戴夫·阿姆斯壯（Dave Armstrong）在其天主教護教著作中主張，「她其餘的兒女」確認了婦人的聖母詮釋：如果男孩子（第5節）是基督，而「她其餘的後裔」是信徒，那麼同時是基督和基督徒之母的婦人只能是馬利亞——她同時是天主之母和教會之母，正如梵蒂岡第二次大公會議所宣告的（教會憲章 53-69）。

Bishop Manuel Acuña emphasizes that this passage reveals the essential missionary nature of the Church: the dragon's war is specifically directed against those who bear witness to Jesus. The Church that ceases to testify ceases to be the target — and ceases to be the Church.

曼努埃爾·阿庫尼亞主教（Bishop Manuel Acuña）強調，此段經文揭示了教會本質上的宣教性：龍的戰爭特別針對那些為耶穌作見證的人。不再作見證的教會就不再是目標——也不再是教會。

Theological Synthesis 神學綜合

The Proto-evangelium Fulfilled 原始福音的應驗
Revelation 12 is the fullest canonical exposition of Genesis 3:15 — the *protoevangelium*. The structural parallels are unmistakable: a woman, a serpent, offspring, enmity, and ultimate victory through suffering. Dr. Tom Wadsworth notes that the entire narrative arc of Scripture — from Genesis 3 to Revelation 12 — is the story of this cosmic conflict between the seed of the woman and the seed of the serpent.

啟示錄第十二章是創世記三章十五節——原始福音——最完整的正典闡釋。結構上的平行是明顯的：婦人、蛇、後裔、仇恨，以及藉苦難的最終得勝。湯姆·沃茲沃斯博士（Dr. Tom

Wadsworth）指出，整部聖經的敘事弧線——從創世記第三章到啟示錄第十二章——就是女人的後裔和蛇的後裔之間宇宙衝突的故事。

The "Already/Not Yet" of Satan's Defeat 撒但失敗的「已然/未然」

The chapter presents Satan's defeat in three stages: (1) his inability to destroy the male child (v. 5) — the failure at the Cross; (2) his expulsion from heaven (vv. 7-9) — the loss of his accusatory function; (3) his ongoing but ultimately futile war against the saints (v. 17) — the present age. This three-stage defeat corresponds to the inaugurated eschatology that pervades the New Testament.

本章呈現撒但失敗的三個階段：（一）牠無法毀滅男孩子（第5節）——在十字架上的失敗；（二）牠從天上被驅逐（第7-9節）——失去控告功能；（三）牠對聖徒持續但最終徒勞的戰爭（第17節）——現今的時代。這三階段的失敗對應於滲透整個新約的已實現末世論。

John Lennox, the Oxford mathematician and Christian apologist, draws an analogy from military history: the decisive battle may be won while subsidiary conflicts continue. D-Day determined the outcome of World War II, but the fighting continued until V-E Day. Similarly, the Cross was the D-Day of cosmic history; the *parousia* will be V-E Day. Revelation 12 narrates the former while acknowledging the reality of continued combat.

約翰·列諾克斯（John Lennox），牛津數學家暨基督教護教家，從軍事歷史中汲取類比：決定性的戰役可能已經打贏，而附屬的衝突仍在繼續。諾曼第登陸決定了第二次世界大戰的結果，但戰鬥持續到歐戰勝利日。同樣，十字架是宇宙歷史的諾曼第登陸日；基督再來（parousia）將是歐戰勝利日。啟示錄第十二章敘述前者，同時承認持續戰鬥的現實。

The Church as Continuation of Israel 教會作為以色列的延續

The seamless identification of the woman as both Israel (who gave birth to the Messiah, v. 5) and the Church (whose offspring are believers in Jesus, v. 17) reflects the New Testament's understanding of the Church as the *continuation* and *fulfillment* of Israel, not its replacement. Fr. Alexis Torrance, in his patristic scholarship, notes that this

ecclesiological vision is thoroughly rooted in the Fathers' understanding of the *one people of God* spanning both testaments.

婦人被無縫地同時認定為以色列（生出彌賽亞者，第5節）和教會（其後裔為耶穌的信徒，第17節），反映了新約對教會作為以色列之延續和成全（而非取代）的理解。阿列克西斯·托倫斯神父（Fr. Alexis Torrance）在其教父學研究中指出，這一教會論異象深深植根於教父們對橫跨兩約的上帝一個子民的理解。

The Cosmic Dimension of Christology 基督論的宇宙維度

Rev. Deacon Professor Dr. Sherman Kuek OFS emphasizes that Revelation 12 places Christology in its widest possible frame: the birth of Jesus is not merely a local event in Palestinian history but a cosmic intervention that disrupts the entire structure of evil's dominion. The Incarnation is the invasion of heaven into the territory of the dragon.

許坤榮會士執事教授博士（Rev. Deacon Professor Dr. Sherman Kuek OFS）強調，啟示錄第十二章將基督論置於其最寬廣的框架中：耶穌的誕生不僅是巴勒斯坦歷史中的地方性事件，而是打破邪惡統治整個結構的宇宙性介入。道成肉身是天國對龍之領土的入侵。

The Marian Dimension 聖母的維度

From the Catholic and Orthodox perspective, Revelation 12 provides the culminating biblical witness to the role of the Blessed Virgin Mary in salvation history. Fr. Donald Calloway, MIC, writes: "The Woman of Revelation 12 is the crown of Marian theology — she who is clothed with the Sun (Christ), stands upon the moon (the changeable world beneath her feet), and is crowned with twelve stars (the apostolic Church). She is the Queen Mother (*Gebirah*) of the eternal Kingdom."

從天主教和正教的視角，啟示錄第十二章提供了聖母瑪利亞在救恩歷史中角色的頂峰聖經見證。唐納德·卡洛韋神父寫道：「啟示錄第十二章的婦人是聖母神學的冠冕——她身披日頭（基督），腳踏月亮（變幻的世界在她腳下），頭戴十二星冠冕（使徒教會）。她是永恆國度的太后（*Gebirah*）。」

Fr. Carlos Martins, in his relic ministry and apologetical work, notes that the apparitions of the Blessed Mother throughout Church history often echo the imagery of Revelation 12 — most notably Our Lady of Guadalupe (1531), who appeared clothed with the sun, standing on the moon, and crowned with stars.

卡洛斯·馬丁斯神父（Fr. Carlos Martins）在其聖物事工和護教工作中指出，至聖馬利亞在教會歷史中的各次顯現常呼應啟示錄第十二章的意象——最顯著的是瓜達盧佩聖母（1531年），她顯現時身披日頭，立於月亮上，頭戴星冠。

Spiritual Warfare Application 屬靈爭戰的應用

Fr. Chad Ripperger and Fr. Dan Reehil, both experienced in deliverance ministry, emphasize that Revelation 12 provides the theological framework for understanding exorcism: the Church's authority over demons is grounded in the accomplished victory of Christ (v. 5), manifested through the blood of the Lamb (v. 11), exercised in the name and authority of Jesus (v. 11), and directed against an enemy who is already defeated and knows his time is short (v. 12).

查德·裡珀格爾神父和丹·裡希爾神父（Fr. Dan Reehil），兩位都在釋放事工中經驗豐富，強調啟示錄第十二章提供了理解驅魔的神學框架：教會對邪靈的權柄建基於基督已成就的得勝（第5節），藉羔羊的血彰顯（第11節），奉耶穌的名和權柄施行（第11節），並針對已被擊敗且知道自己時候不多的敵人（第12節）。

Robby Gallaty, in his discipleship-focused ministry, connects Revelation 12:11 to the daily life of every believer: victory over the enemy is not reserved for spiritual elites but is the birthright of every blood-bought saint who testifies to the truth and values Christ above their own life.

羅比·加拉提（Robby Gallaty）在其以門訓為焦點的事工中，將啟示錄十二章十一節連結於每位信徒的日常生活：勝過仇敵不是為屬靈菁英保留的，而是每位被寶血買贖、為真理作見證、看重基督超過自己生命之聖徒的長子權利。

The Ecclesiological Dimension 教會論的維度

Gary Hamrick, in his verse-by-verse pastoral teaching, summarizes the chapter's message for the Church: "Revelation 12 tells us three things: where we came from (the messianic promises to Israel), what we face (satanic opposition), and how we overcome (the blood, the word, and total surrender)."

蓋瑞·漢瑞克在其逐節牧養教導中，為教會總結本章的信息：「啟示錄第十二章告訴我們三件事：我們從何而來（給以色列的彌賽亞應許），我們面對什麼（撒但的對抗），以及我們如何得勝（寶血、道、和完全的降服）。」

Alvin Plantinga's work on the problem of evil provides philosophical depth to this chapter's theological vision: the existence of genuine cosmic evil — not as divine creation but as rebellious agency — is essential to understanding the drama of Revelation 12. Evil is personal, purposeful, and parasitic upon the good. The dragon is not an abstract force but a *being* with intelligence and malice, whose rebellion necessitated the drama of redemption.

阿爾文·普蘭丁格（Alvin Plantinga）關於邪惡問題的著作為本章的神學異象提供了哲學深度：真實宇宙性邪惡的存在——不是神聖創造而是叛逆的主體——對理解啟示錄第十二章的戲劇是必要的。邪惡是人格性的、有目的的、寄生於善之上的。龍不是一種抽象力量，而是一個具有智慧和惡意的存在，其叛逆使救贖的戲劇成為必要。

J. Warner Wallace, the cold-case detective turned apologist, observes that Revelation 12 reads like a case file: the perpetrator is identified (vv. 3-4, 9), the crime is documented (persecution of the woman and her offspring), the victim's advocate prevails (Michael, v. 7; the Lamb, v. 11), and the verdict is rendered (expulsion, v. 9). The evidence is overwhelming; the conviction is certain.

乍·華納·華萊士（J. Warner Wallace），從冷案偵探轉行的護教家，觀察到啟示錄第十二章讀起來像一份案件卷宗：嫌犯被認定（第3-4、9節），犯罪被記錄（對婦人及其後裔的逼迫），

被害人的辯護者得勝（米迦勒，第7節；羔羊，第11節），判決被宣告（驅逐，第9節）。證據確鑿；定罪確定無疑。

Conclusion 結論

Revelation 12 stands as a magnificent theological tapestry weaving together the threads of protology and eschatology, Christology and Mariology, ecclesiology and demonology, angelology and soteriology. It answers the question: *Why is there suffering, persecution, and evil in a world where Christ has already triumphed?* The answer: because the defeated dragon, in his dying fury, makes war against the saints — but his time is short, his doom is sure, and the saints overcome through the blood, the word, and the willingness to die.

啟示錄第十二章是一幅宏偉的神學織錦，將原初論與末世論、基督論與聖母論、教會論與鬼魔論、天使論與救恩論的線索編織在一起。它回答了這個問題：在基督已經得勝的世界中，為何仍有苦難、逼迫和邪惡？ 答案是：因為被打敗的龍在其臨死的狂怒中對聖徒發動戰爭——但牠的時候不多，牠的毀滅確定，而聖徒藉寶血、藉見證的道、藉至死不惜生命而得勝。

As Fr. Lazarus El Antony, the desert monk, has expressed in his spiritual teaching: the Christian life is lived precisely in the tension of Revelation 12 — between the celebration of heaven (v. 10) and the woe of earth (v. 12), between the accomplished victory of the Lamb and the ongoing fury of the serpent. The monk, the martyr, the missionary, and every faithful Christian inhabits this sacred space — clothed with the Son, standing upon the changeable world, crowned with apostolic faith, and nourished in the wilderness by God alone.

正如曠野修士拉匝祿·安東尼神父（Fr. Lazarus El Antony）在其靈修教導中所表達：基督徒的生活正是活在啟示錄第十二章的張力中——在天上的歡慶（第10節）與地上的災禍（第12

節）之間，在羔羊已成就的得勝與蛇持續的狂怒之間。修士、殉道者、宣教士和每位忠信的基督徒都居住在這神聖的空間中——被聖子披覆，立於變幻的世界之上，被使徒信仰加冠，在曠野中唯靠上帝養育。

The dragon is wrathful. The saints are victorious. The Lamb is enthroned. *Maranatha* — Come, Lord Jesus.

龍怒氣沖天。聖徒得勝有餘。羔羊已登寶座。*Maranatha, Μαράνα θά* ——主耶穌啊，我願祢來。מָרָנָא תָא

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Soli Deo Gloria — 唯獨歸榮耀予上帝